



# Scientific creationism and evolution

By G. Wiley Gann, pastor  
Rienzi Baptist Church

It is appalling to hear the reaction of many of the educators of this area to the law passed by the Mississippi State Senate on January 5, 1982, that, if passed by the House and signed by the Governor, would require that Creation Science be taught as an alternative to Evolution in the public schools. I do not blame them for being reluctant to comment before a television camera. If I held the view that some of them hold, I would be reluctant too.

I am a pastor and a certified teacher, although I do not teach regularly in the public school system, and I do not mind commenting publicly on the proposed law. I think it is a good law and someone should take a stand in favor of it, and it may as well be me. It should be put into effect even though a Federal Judge declared a similar law unconstitutional in Arkansas recently.

It is unreal to think that the State of Mississippi should be bound by the opinion of one judge. And even if his ruling stands without appeal, or is upheld by higher courts, Mississippi should lend its support to such a law by taking it all the way to the United States Supreme Court if necessary.

Perhaps I need to make it plain here and now that I do believe in the separation of church and state. I would not want to see any religious group, or even the state, have the authority to force any religious views on anyone. But, in all fairness to the supporters of the law, separation of church and state is not the issue. Opponents of the law would like to see "separation of God and state."

If I understand the content of the proposed law, it would not require that the Bible be taught. Only the Creation Science of the Bible would be required, and only then as an alternative to evolution when it is taught. Now, I ask this question: since when is variety unconstitutional in the United States of America?

Julian Prince, Superintendent of Education for Tupelo City Schools, had an article in the Northeast Mississippi Daily Journal on January 11, 1982, and I appreciate his stand on evolution. I have no quarrel with his approach to teaching evolution when he was in the classroom, but I do question his sense of reasoning about the proposed law.

We do not have to be overly worried about those children who are blessed with teachers who believe in God and the Bible and who are concerned enough to give their students both sides of the question. But we need very much to be concerned about those children under teachers who have no principles of Christianity about them and who never bring up the possibility of a Creator.

## Taught as fact

Mr. Prince referred to a 1981 court ruling that stated that "the theory of evolution cannot be presented as a fact." I am not familiar with the ruling, but I do know from my own studies and from my review of some of today's textbooks that evolution is definitely taught as a fact. It may not be stated as such in plain words, but it is certainly implied in that it is presented as the only explanation to existence.

Federal Judge William Overton, in ruling the Arkansas Creation Science Law unconstitutional by saying that it was "blatant attempt to force religious teaching in public schools," also made the judgement that "creation science is not science." By ruling the law unconstitutional on those grounds, he upheld evolution as the only scientific explanation to existence. Everyone ought to be aware that evolution is no more science than creationism, if as much.

As a matter of fact, evolution is not even a scientific theory. Its validity depends upon at least three impossibilities. One, that at some time in the past, matter was formed from nothing. Two, that life, evolved from non-living matter. And three, that there was wide spread cross-breeding of the species. Not one of these has ever been accomplished in a laboratory nor under controlled conditions.

However, there are some facts that refute these assumptions of evolution, and we need to look long and hard at them before scrapping Creationism in favor of evolution. Fact number one: The law of mathematics states that zero added to, or multiplied by, any other number remains zero. This should be proof enough that matter cannot be formed from nothing without supernatural help. Fact number two: Life comes only from life. Thus, life could not have evolved from non-living matter, else it could be accomplished in a laboratory. And fact number three: Unlike species are not attracted to each other. We have yet to see a cross between a rabbit and a squirrel or a dog and a cat.

So, if evolution is not a scientific theory, then it is no more than a philosophy. The truth is that evolution, as it is presented in today's average textbook, is an attempt by a Godless element of society to explain existence without the possibility of a God-Creator. And that is what I object to.

The greatest objection that many educators, as well as scientists, have to Creation Science seems to be the

A number of state legislatures are proposing that their states' public schools teach Scientific Creationism alongside Evolution. One federal court has ruled one state's law unconstitutional.

Now the Mississippi Senate has passed its version in Senate Bill 2256 and the Mississippi House is considering it.

Two Mississippi Baptists have submitted commentary on both sides of the fence concerning Scientific Creationism. Neither knew the other was writing, but both arguments are presented here to allow for a fuller discussion of the matter.

length of time it took God to create. If one can accept Genesis 1:1, "In the beginning God created the heaven and the earth," the rest of the story should not pose a problem. Not all who believe in Creationism accept the twenty-four hour view of the word "day" as the only interpretation. The English word day is often used as a period of time with a beginning and ending, such as "in my father's day."

Even in the Scriptures the word is used in this manner, as, "the day of the Lord," "the day of wrath," and etc. It is interesting to notice that there are six days of work mentioned in the first chapter of Genesis and one day of rest in the first part of the second chapter. But in Genesis 2:4, the writer looks back over the entire period and refers to it as one day; "These are the generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens."

At any rate, the sun and moon were not used as measurements of time until the fourth day of the creation process, Genesis 1:14-19. So, to try to date the appearance of the universe, either by the process of evolution or Creationism, is mere speculation.

It is interesting to notice that the word "create" or "created," which means "to cause something to appear from nothing," is used only three times in the first chapter of Genesis. In Genesis 1:1 for the creation of matter, in Genesis 1:21 for the creation of animal life, and in Genesis 1:27 for the creation of human life. In all of the other verses the word "made" is used, which means, "to put together with matter already created," or the words "and God said," which imply the same thing.

## Bible's pattern

We will notice however, that the Bible follows the same pattern for creation as do the evolutionists; first matter, then plant life, animal life, and human life. The main difference is that God is not left out of Creationism. While it may be difficult for some to conceive of a creative God with no beginning or ending, it insults the intelligence of every sound thinking individual to teach that everything we know in the universe, including complex life forms, plus a lot we may not know yet, happened accidentally and by chance as it is taught by the general procedure of evolution.

There are some problems with evolution that are not real problems for Creation Science. One of these is the beginning of the universe. The assumption of true evolution is that the universe is eternal and therefore, had no beginning. Recent evidence for what is known as the "Big Bang" theory is so strong that almost all Astronomers have accepted it.

The July 1980 edition of Reader's Digest, pp 49-53, carried an article by Robert Jastrow, condensed from a New York Time Magazine article, that listed almost indisputable evidence that the universe, indeed, had a beginning. According to Mr. Jastrow, who confessed, "I am an agnostic in religious matters," the theory began in 1912 at the Lowell Observatory in Flagstaff, Arizona by Vesto Melvin Slipher who discovered that about a dozen galaxies were moving away from the earth at speeds up to a million miles an hour.

## 100 million MPH

A followup on Slipher's work was done in the early 1920's by Edwin Hubble and Milton Humason, using the 60-inch telescope on California's Mount Wilson. By using this large telescope, the largest in the world at that time, they discovered that all of the galaxies were moving away from us at high speeds, some at the extraordinary speed of 100 million miles an hour, and that the further away a galaxy is, the faster it moves. Those outward motions, traced backward in time, brought all of the galaxies together roughly 20 million years ago.

Of course, this estimate depended on the speed of the galaxies increasing as they moved further away. The time element would be less if they slowed, rather than increased in speed. The significance of it all is that there was a beginning.

Mr. Jastrow closed his article with the following statement. "For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries."

Another problem for evolution that poses no problem for Creation Science is the existence of "upside-down strata," where deposits of supposedly older fossilized organisms are resting above deposits of supposedly younger ones.

Dr. Henry M. Morris, in his book,

makes this assessment. "Sometimes such inversions have obviously been produced by normal faulting and folding, of which the rocks of the earth's crust give much evidence.

"Often, however, there is the bed to be in their existing positions by any other means than normal deposition. This cannot be allowed, however, because it would immediately prove that the 'young' fossils are older than the 'old' ones, at least in time of deposition, and this would obviously necessitate sacrificing the notion of organic evolution.

"To avoid such action, we have the remarkable theory of the horizontal thrust fault, according to which great masses of rock were severed from their original formations and somehow lifted up and shoved over on top of the adjacent areas, following which, surface erosion through the immediate subsequent ages removed the upper deposits, finally leaving only the older rocks lying on the younger ones beneath.

"If such things as this have happened upon the planet, they must have been caused by forces of far greater intensity than anything ever observed by humankind in the present age." (Morris, Henry M., Ph.D., *The Bible and Modern Science*, Moody Press, Chicago, 1968, pp 61-62).

The great deluge (flood) of Genesis chapters six and seven offers a reasonable explanation for such deposits. Genesis 7:11-12 declares that "All the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights."

"The windows of heaven" suggest tremendous volumes of water poured from the heavens for forty days and nights, while "the fountains of the great deep" being broken up implies "great subterranean and subaqueous disturbances, which would have created great tidal waves and ejected great amounts of juvenile water.

"Such a flood would necessarily tend to affect first and bury lowest the creatures inhabiting the deep oceans, then those in shallower waters. Then the waters and disturbed sediments would overtake the amphibious and land-bordering creatures, including especially reptiles. Higher mammals would usually be eventually drowned and perhaps buried in the sediments. Finally man, the chief object of the waters, would be overtaken and carried under." (Morris, p 64)

"Thus the flood would in general have tended to form just such strata, and in just the order as the geologic age scale purports to represent." Another factor tending to cause the deposition of the strata in the order in which they are found would be the sorting action of moving water, which would tend to separate particles, whether organic or inorganic, into assemblages of similar sizes and shapes." (Morris, pp 65) So, the flood, if accepted, could account for much information that we have to dream up unheard of events to get.

The Bible-believing people of this land should look arms, regardless of denominational or religious ties, and sound off loud enough to be heard and understood. Our side has as much scientific evidence, if not more, than the atheistic side.

Neither the A.C.L.U. nor the federal judges caused this world to be formed, and they do not have the final word on what facts are. But no one will know how we feel nor how serious we are if we continue to say nothing.

We all have senators, congressmen, and other people of importance that serve us. Let's let them know what we think is fact and that we feel that our side ought to have, at least, equal exposure in the public schools.

## Daughter of HMB missionary killed

ANCHORAGE, Alaska (BP)—Sarah McClendon Demby, 25, daughter of Home Mission Board missionary associates Lewis and Alma McClendon, was killed Jan. 13 when her car collided head-on with a snow plow on the Alaska-Canada Highway near Watson Lake in the Yukon Territory, Canada.

Mrs. Demby and her husband, Richard, who was following in another vehicle, were enroute to Portland, Ore., where he was to enroll in the satellite seminary program of Golden Gate Baptist Theological Seminary.

Poor visibility in heavy snow is listed as the cause of the accident.

The Dembys had been houseparents at the Alaska Baptist Family Service Center in Anchorage before their departure. In addition, as members of First Baptist Church, Palmer, they had been leaders of the church's Sutton Baptist Mission.

By George F. Lee, Sr.  
director of missions  
Lawrence, Walthall, and Marion  
Counties

The options presented in the recent science-creation legislation, like much legislation that concerns matters of morals and religion, represent a real dilemma for me. Neither of these options offers a satisfactory solution to the problem.

There is a solution that I believe stays within the bounds of constitutionality and does not violate long standing tradition among Baptists regarding the teaching of religion in public schools.

The precedent for my position is the 1981 Superior Court ruling in California specifying that evolution can be taught as theory only in public schools, and the court ordered the immediate revision of school textbooks to comply with this decision.

In the Baptist Record editorial of January 14, Editor Don McGregor wrote: "It would seem to make better sense simply to present the findings of science that have come from research and not try to draw any unsupported conclusions from them." I agree with that statement, but the creationism bill before the legislature would not accomplish this nor would the courts likely address this approach since it is not a subject in the legislation.

There are several reasons why I object to the creationism legislation. First, it does propose mandatory Bible teaching (at least on a conditional basis) in the public schools.

I grew up on preaching and teaching among Baptists who opposed tax monies being provided for Roman Catholic parochial schools. The same principles by which we determined our opposition to tax support for religious teaching then is applicable for current times. Not only is there a violation of the First Amendment, there is a violation of principles long held by Baptists as inherent in the Word of God.

I concur with Nathan Porter, a Southern Baptist minister who registered as a plaintiff in the Arkansas trial, that the crucial issue is not evolution but whether or not religion will be taught in the public schools.

Second, the real problem regarding evolution is not the recognition of evolution as a realistic possibility in nature, but the teaching of theories about evolution as fact. Many consider evolution as synonymous with atheism.

To the contrary, Charles Darwin, who popularized the concept of evolution, believed that the Creator had breathed life in its original form into existence. To teach evolution as Darwin

win believed it would be to acknowledge the Creator!

Disbelievers in God used the concept of evolution to advance their atheism and such secularism taught as fact in public schools should be a violation of religion for it is a faith belief.

Third, the responsibility for teaching religious faith belongs to the family and the church. I feel that efforts to use the public schools to teach religious belief is an acknowledgement that the home and church have failed to measure up to their responsibilities, or that they have refused to.

And it can indicate that where persuasion in witnessing to our faith has failed, we will now turn to the powers of the state to formally establish our beliefs.

Fourth, I find it revolting to even imply that the teachings of the church about God creating the universe are just another theory. This appears to me to be "humanism" in the tents of orthodoxy.

Fifth, I question the appropriateness of assigning the responsibility of teaching religious faith to just whoever happens to be teaching the class. I wonder how many other religious theories other than the one projected by Christian Fundamentalists would likewise be mandated as teaching material whenever theories of evolution are presented.

Sixth, the news media report that the state of Arkansas will probably be liable for over one million dollars in court costs for defending their creationism legislation.

With projections for less than 18 million dollars in our Mississippi treasury by the end of the year, I question the wisdom of risking a million dollar expenditure for a cause that by precedent is very likely to be ruled unconstitutional. I especially question such action for a priority use of limited funds when another option is open to us for coping with erroneous teachings.

I would like to close with a quotation from T. W. Patterson, published in a January, 1923, issue of "The Review and Expositor": "The fact is that the agitation for religious instruction in the public schools is a relic of an established church and an established religion and is inconsistent with the fundamental principle of religious liberty.

"It is wrong in principle, impracticable in practice and ineffective as a remedy for the failure of the Church. Those who advocate it and who work so earnestly for it would be well advised to cease their propaganda and turn their energies to discovering and overcoming the cause of religious failure in the Church and in the home."

## Edward Fritts will be master of ceremonies at R-TV program

Mississippi broadcaster Edward O. Fritts of Indianapolis will be master of ceremonies February 11 when the Southern Baptist Radio and Television Commission honors broadcasters from across the country at the 13th National Abe Lincoln Awards program in Fort Worth.

This is the second year that Fritts, chairman of the National Association of Broadcasters' joint Radio and Television Board of Directors, has served as master of ceremonies.

John Chancellor, anchorman of NBC Nightly News, will be the keynote speaker and receive the Distinguished

## IRS to examine Texas church bank records

WASHINGTON (BP)—A Sherman, Texas, bank must produce its records of that city's First Pentecostal Church as ordered by a federal appeals court, following the U.S. Supreme Court's refusal to review the case.

The Grayson County State Bank has refused for more than three years to produce the records as demanded by the Internal Revenue Service in an audit proceeding directed at the congregation's pastor, Charles E. Glass. The IRS is looking into Glass's tax liability for 1973 through 1976.

Although IRS obtained a summons to examine the record in November 1978, the taxing agency waited until May 1980 to ask a federal district court in Texas to enforce it. That court denied the government's request but the Fifth Circuit Court of Appeals reversed the lower court, ordering the bank to comply with the IRS request.

In appealing that decision to the Supreme Court, attorneys for the church labelled the IRS efforts as "clearly an excessive and unnecessary interference" into "internal financial matters." They also cited a portion of the Internal Revenue Code forbidding the IRS from auditing the "books of account" of any congregation, even if it engaged in unrelated business enterprises.

But the government argued that it sought only bank records and not "books of account" kept by the church. It emphasized also that its investigation focused on the pastor not the congregation. The summons of bank records was issued, the government brief continued, "for the proper and strictly secular" purpose of determining Glass' tax liability.

The Bengali New Testament for Muslim readers is selling so well in Bangladesh that it is making history for the Bible Society there, says a communique to the American Bible Society in New York. The Bangladesh Bible Society reports that 19,000 copies of the Inji Sharif (the Muslim Bengali New Testament) were sold out within three months of publication.

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Thursday, February 4, 1982

# Liberian Baptists begin to count gains since coup

(Continued from page 1)

Army chaplain, he says he has talked to many who told him the coup made them re-examine their Christian lives. He says the coup taught him that no human is too great to fall; only God is great and the Christian's life must be God-centered.

Even though the convention is eager to carry out an aggressive program of evangelism, Hill sees a problem: There are few funds to send out many evangelists.

During the coup, many of the convention's wealthier members, with government and business connections, were lost, causing the convention to suffer financially. Now, increased emphasis on stewardship offers some hope, but giving is limited because most of the members have small incomes, says Hill.

The financial problems cause difficulties for graduating seminary students. While the Liberian tradition has been for pastors to make a living at other jobs, most of the graduating men and women want to pursue full-time Christian vocations. But the churches, like the convention, lack the funds to support the graduates.

## Committee okays

(Continued from page 1)

A three pronged thrust was outlined. It includes Sunday School's aim of reaching 8.5 million enrolled in the nation by 1985. Bold witness training and Bold New York. Included in the new work category are the Laser projects which is work with language missions groups, and Probe, which is reaching out to pockets wherever they are and wherever they may be found. A part of this effort will be mission youth teams using the summer months to go to areas where there is potential for new work.

The committee took official recognition of a poll of the group that approved the extension of an option to purchase the Kittiwake property at Pass Christian. The possibility of a local zoning change has caused some confusion in the Kittiwake sale proceedings. The Kittiwake property has lain idle since the buildings formerly housing the state convention's Royal Ambassador camp were leveled by Hurricane Camille in 1969. Proceeds of the sale will benefit the development of Central Hills Baptist Retreat, the present RA camp.

George Henley of Becker was named as a member of the Mississippi Baptist Convention Board to replace Tommy Whaley, who has moved out of the association. Also John Armistead, pastor of Calvary Baptist Church, Tupelo, was named as a member of the Mississippi Baptist Convention Order of Business committee to replace Lewis Sewell of Oxford, who resigned.

Both of the newly elected men will serve until the convention in November.

Don McGregor, editor of the Baptist Record, gave an account of the postage rate hike in January such as appears in the editorial on page four.

The committee also endorsed the pre-audit statement of the financial condition of the convention board at the end of 1981.

Felix M. Case, 80, died Jan. 24 at Haven Hall Nursing Home, Brookhaven. He was the father of James Case, interim pastor of Mt. Pleasant Baptist Church, Bogue Chitto. He had been in failing health for six years. Survivors include his wife, Mrs. Grace Smith Case; three sons, James A. Case, Howard Case of Brookhaven, and Dennise Case of Baker, La.; seven grandchildren; one great-grandchild. Funeral services were held at Friendship Baptist Church, Brookhaven, Jan. 26, conducted by Wiley Reid.

## Religious broadcasters to spotlight family

Drawing together influential leaders in religion and government for a summit conference on the family, February 7-10, 1982, in Washington, D.C., National Religious Broadcasters will spotlight moral, economic, and spiritual issues threatening family life.

National Religious Broadcasters is an association of more than 900 organizations engaged in the production of religious programs for radio and television and the operation of religious radio, television and cable stations.

NRB organizations are responsible for more than 70 percent of the nation's religious broadcasting and are active

## Missions day camp workshop: March 20

A Missions Day Camp Workshop will be held at Garaway on March 20, 10 a.m. to 2 p.m., to help church and associational GA leaders learn more about planning a Missions Day Camp. Program features will include an activity workshop, creative arts, music, nature, missions, and games.

Materials for the workshop are the Missions Day Camping Manual and Missions Day Camping—Internationals. (1982 Missions unit).

Cost of the workshop is \$2.25 for box lunch and insurance. A registration form is in issues of alongside, (WMU publication to WMU officers) or write WMU, Box 530, Jackson, Miss., 39205.

Directions to Garaway: exit 12 off Highway I-20, turn left on Raymond Road. Travel one mile to second blacktop street on left. This is Garaway Road and leads through the camp gate.

What is Missions Day Camping?

- It is to missions organizations what Vacation Bible School is to Sunday School.

- It is a way of concentrating a lot of missions learning into a short period of time.

Missions Day Camping should be a part of the summer schedule of every church.

To assist churches plan Missions Day Camp, Woman's Missionary Union has provided a Missions Day Camping Manual, priced \$2.25 and available through the Baptist Book Stores.

Store.

This book is a how-to as well as a resource for nature crafts, nature hikes, camp crafts, Bible study, games and songs. Woman's Missionary Union and Brotherhood produce an annual missions unit of study for use in Missions Day Camps. The unit for '82 is Internationals and will be available for \$1.10 through Baptist Book Stores.

The group will also be involved in a new work at Pilot Point, Oregon under the sponsorship of Trinity Baptist Church.

Anyone desiring further information concerning this project may write or call L. B. Atchison, director of missions, Covington and Jefferson Davis Baptist Associations, P. O. Drawer LLL, Prentiss, Miss., 39474, telephone 765-4689.

The men of the group will be involved in the construction of a new building for Trinity Baptist Church. The church is two years old, and averages attendance in the 40's, but has no formal church building facility. The church is growing and is in need of a building. Rented facilities are being used at the present.

While the men of the group will be involved in the beginning construction of the building, the women will be conducting Backyard Bible Clubs in the LaGrande area.

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Anyone desiring further

## Editorials . . .

## We're not giving up on postage

When the federal government pulled the rug out from under the nonprofit, second-class mailers, it broke faith with every religious institution that is using the mail to spread its message, beginning with the local church.

The nonprofit, second-class postage rate increase that was announced late in December is the result of an emergency appropriations bill that was passed in December to keep the government from grinding to a halt because there would have been no money appropriated to keep it going.

The emergency arose when President Reagan vetoed a budget that had been passed by both houses of Congress. The resulting confusion left budgetary matters in complete disarray at the time the old budget ran out. The emergency appropriation that was passed by Congress and signed by the President runs out March 31, so something will have to be done during the intervening time. Hopefully, the Senate will see fit to adopt an appropriations bill that will allow the postal service to roll back nonprofit, second-class postage rates. Then we hope the President will sign it.

The House has passed such an appropriations bill. It is ready and waiting. All that is needed is for the Senate to follow suit.

The Baptist Record has written the President and the two Mississippi senators to call attention to the plight of all such mailers and to point out the need for relief.

We have tried to set up personal appointments with the senators, but those have not materialized as yet. Senator Thad Cochran has been out of the country. We plan to go to Washington, if necessary, to continue the effort.

## State gifts to missions drop below month's budget

The Cooperative Program gifts from the churches of the Mississippi Baptist Convention, went over one million dollars in January but fell short of the budget goal for one month by \$80,490, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

"It is a factor always in missions giving by the churches when the month ends on Sunday or Monday. There are many churches that do not get their gifts in for the month," said Kelly.

The total for January of 1982 of \$1,076,552 was \$46,085 less than for the

## E. L. Herring dies in Jackson

E. L. Herring, 1000 East Northside Drive, Jackson, died at Mississippi Baptist Medical Center early Sunday morning, Jan. 31, after a brief illness. Born in McCall, July 10, 1904, Herring was a graduate of Franklin County Agricultural High School, and Soule Business College.

His professional career included 20 years as accountant for Mississippi Power & Light, and 15 years as church administrator for Jackson, First Baptist Church. He concluded his career as owner and manager of the Menard Marble and Granite Company.

Herring served as deacon for 38 years in Baptist churches where he held membership. At the time of his decease, he was a member of the Broadmoor Baptist Church, Jackson.

His service to Mississippi Baptists included: former member of the Mississippi Baptist Convention Board, and former trustee of Mississippi Baptist Seminary. He was currently serving in his 11th year as a trustee of the Mississippi Baptist Foundation. He has served as president, vice-president, and Executive Committee member of the Foundation.

Herring is survived by his wife, Hilda Ingels Herring, Jackson; a son, James E. Herring, Grass Lake, Mich.; three sisters; two brothers.

## The Baptist Record

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# Just for the Record



INDIAN SPRINGS BAPTIST CHURCH, Perry Association, recently held a note burning celebration. The church has paid off the debt on its building several years ahead of schedule. Trustees are Miles McMahan, Roscoe Thornton, and Marion Wigley. James Shoemake is pastor.

Society Hill Baptist Church, Jeff Davis County, held Missionary Appreciation Day recently, honoring

Mary Frank Kirkpatrick, missionary to Nigeria and Liberia for over 20 years. On leave of absence because of her mother's ill health, she resides in Noxapater. Ray Henry, Society Hill Kirkpatrick pastor, said, "It is a privilege to have such outstanding spiritual giants as Miss Kirkpatrick representing our Lord Jesus and Southern Baptists on foreign fields."

Twenty volunteer mission workers were also recognized; they have been on home mission trips to Missouri, California, Wyoming, and/or Arizona.

Pastors and laymen from Society Hill Baptist Church, Prentiss Church, Shady Grove Church, Lucedale, and one layman from Perry County will go to Mendoza, Argentina, March 6-19 to be involved with evangelistic and construction projects.



BOGUE CHITTO BAPTIST CHURCH, PIKE COUNTY, burned a note for \$44,000 on Dec. 20. The money was spent for bricking the church and adding two rooms to the front of the auditorium. Left to right are Albert Wilkerson, pastor; Ted Thompson, deacon; Tommy Roberts, chairman of deacons, and Sammy Magee, deacon. The church is now building a new education building.



## THE VILLAGE VIEW

FROM  
**Baptist Children's Village**

Jackson, MS 39213

## Honor roll of churches

Our annual, January review of cash receipts during the preceding calendar year, and the sources of those receipts, again reminds us that The Children's Village IS BAPTIST, and not just in name only! As an interesting feature of our January 1 evaluation, we prepare a listing of Mississippi Baptist churches which, as church organizations, contributed \$300.00 or more, in designated, cash gifts, to the Village's mission ministry, during the preceding year.

Believing that selected sections of this report of "Honor Roll of Churches," which we prepare for the private information of our Board of Trustees, will be of great interest to the readers of these columns; with gratitude, we share below some financial facts about calendar year 1981 with our friends everywhere.

Remember that this report is based upon gifts received in our offices during calendar year 1981, and has been taken from our bookkeeping records which have not yet been subjected to annual audit:

A. This year, a total of 421 Mississippi Baptist churches and several associations appear on the HONOR

ROLL, as compared to a total of 364 in the previous year.

B. A total of 1,566 Mississippi Baptist churches made a designated cash gift in some amount to The Children's Village during 1981, as compared to 1,532 in 1980.

C. 101 Baptist churches made designated, cash gifts aggregating \$1,000.00 or more during 1981, as compared to 91 different churches giving at this level during 1980.

D. Stated in percentages, cash gifts from organized church sources which we received during 1981 amounted to 38 percent of our total receipts in the case of designated, cash gifts, and 16 percent of total receipts, in the case of our Cooperative Program allocation.

Therefore, 54 percent of all cash gifts received by The Children's Village in 1981 originated with Mississippi Baptist churches through the organized group action of those churches! (Obviously, the major share of designated gifts received from individuals originated with individual Baptists).

E. According to our records, the "top 110" local churches in terms of 1981, cash, designated support of The Village were as follows:

1. FBC, Jackson, Hinds-Madison
2. FBC, Vicksburg, Warren Assn.
3. FBC, Water Valley, Yalobusha
4. FBC, Greenville, Washington
5. Lake Washington, Washington
6. FBC, Louisville, Winston Assn.
7. Morrison Hts., Clinton, Hinds-Madison Assn.
8. Rolling Creek, Clarke Assn.
9. FBC, Aberdeen, Monroe Assn.
10. FBC, Hollandale, Washington
11. Forest, Scott Assn.
12. FBC, Summit, Pike Assn.
13. Parkway, Hinds-Madison Assn.
14. Mt. Zion, Northwest Assn.
15. FBC, Crystal Springs, Copiah
16. FBC, Winona, Montgomery Assn.
17. FBC, Gulfport, Gulf Coast Assn.
18. FBC, McComb, Pike Assn.
19. FBC, Grenada, Grenada Assn.
20. Richton, Perry Assn.
21. Liberty, Mississippi Assn.
22. Briarwood Drive, Hinds-Madison
23. Calvary, Jackson, Hinds-Madison Assn.
24. FBC, Laurel, Jones Assn.
25. FBC, Batesville, Panola Assn.
26. Harrisburg, Lee Assn.
27. Midway, Jackson, Hinds-Madison Assn.
28. FBC, Anguilla, Sharkey-Issaq.
29. Providence, Bolivar Assn.
30. Lyman, Gulf Coast Assn.
31. Beulah, Simpson Assn.
32. Macedonia, Union County Assn.
33. Temple, Hattiesburg, Lebanon
34. FBC, Tupelo, Lee Assn.
35. Gray's Creek, Northwest Assn.
36. Taylor, LaFayette Assn.
37. Meadville, Franklin Assn.
38. FBC, Brandon, Rankin Assn.
39. FBC, Rolling Fork, Sharkey-Issaq. Assn.
40. Raymond, Hinds-Madison Assn.
41. Oakvale, Lawrence Assn.
42. FBC, Meridian, Lauderdale Assn.
43. Buckatunna, Clarke Assn.
44. FBC, Starkville, Okfubeha Assn.
45. Macedonia, Lee Assn.
46. Shiloh, Calhoun Assn.
47. FBC, Olive Branch, Northwest
48. Roxie, Franklin Assn.
49. FBC, Corinth, Alcorn Assn.
50. Edna, Marion Assn.
51. Collins, Covington Assn.
52. Oma, Lawrence Assn.
53. Emmanuel, Lamar Assn.
54. FBC, Indianola, Sunflower Assn.
55. Noxapater, Winston Assn.
56. FBC, Clinton, Hinds-Mad.
57. FBC, Amory, Monroe Assn.
58. Hillcrest, Hinds-Mad. Assn.
59. FBC, Coffeeville, Yalobusha
60. Main Street, Lebanon Assn.
61. FBC, Leland, Washington Assn.
62. Oak Forest, Hinds-Madison
63. East Fork, Mississippi Assn.
64. FBC, Itta Bena, Leflore Assn.
65. FBC, Fulton, Itawamba Assn.
66. Concord, Rankin Assn.
67. Alta Woods, Hinds-Madison
68. FBC, Calhoun City, Calhoun
69. Fellowship, Lauderdale Assn.
70. FBC, Leakesville, Greene Assn.
71. Woodland Hills, Hinds-Mad.
72. FBC, Natchez, Adams Assn.
73. FBC, Columbus, Lowndes Assn.
74. Crowder, Quitman Assn.
75. FBC, Greenwood, Leflore Assn.
76. FBC, Hattiesburg, Lebanon
77. FBC, Pascagoula, Jackson Assn.
78. Unity, Pearl River Assn.

New Prospect Baptist Church, Brookhaven, Lincoln County, surpassed its Lottie Moon Offering Goal of \$1,300.00. The WMU led in churchwide observance of the Week of Prayer, and the goal was met and passed on the target date, with an offering of \$1,538.96. Paul Parker is interim pastor; Mrs. George Ferrell is WMU director.

Hickory Flat Baptist Church, Hickory Flat, has surpassed its \$2,500.00 goal for the Lottie Moon Christmas Offering. The church gave \$3,288.00, according to Philip Caples, pastor.



ACTEES of Strong Hope Church, Copiah County, used "Jesus, You Light Up My Life," as the theme of their recent recognition service. Girls honored included back row, left to right: Pam Cagle, Connie Roberts, Judy Rushing, and Tammy Barnett, Queens; front row, left to right: Hope Freeman, Queen-Regent-in-Service, and Service-Aide; Bethany Pickett, Queen-with-a-Scepter and Queen Regent-in-Service steps Sallie James, Felicia McLendon, and Hayley Freeman, Queens-Regent.



Hernando Baptist Church (Northwest) recognized the laymen of the church on Jan. 24. Jimmy Garrison, layman from Memphis, was morning speaker. Billy Cozart was given a plaque and named 1981 Layman of the Year. Left to right: Gerald Riales, Sunday School director; Garrison; and Cozart. W. E. Corkern is pastor.

Among other high compliments afforded our child care mission, is the increasing practice of individuals who choose the needs of our boys and girls as an appropriate medium through which to honor the lives and influence of their friends and loved ones. Most frequently, the practice involves gifts of respect to deceased persons, but occasionally The Village's MEMORIAL FUND is favored with a gift of honor — A LIVING MEMORIAL — to a living person.

Each January, we re-examine and review receipts to our MEMORIAL FUND for the preceding year and address a letter of appreciation to those who have used the fund during the year under review. On January 29, 1982, we posted letters to substantially more than 1,750 people who honored dear ones through a memorial gift to The Village in 1981. Most of these donors gave to the MEMORIAL FUND on several occasions last year.

Unless otherwise instructed by the donor, the proceeds of each memorial gift are credited toward the expense of affording educational opportunities, including college and vocational training, to Village children and young people.

Our staff gives memorial mail first and "same-day" attention by addressing an appropriate personal letter to the family of the honored individual on the day the gift of memory is received in our offices. A copy of that letter, together with our official receipt, acknowledging the gift, is mailed to

51. Collins, Covington Assn.
52. Oma, Lawrence Assn.
53. Emmanuel, Lamar Assn.
54. FBC, Indianola, Sunflower Assn.
55. Noxapater, Winston Assn.
56. FBC, Clinton, Hinds-Mad.
57. FBC, Amory, Monroe Assn.
58. Hillcrest, Hinds-Mad. Assn.
59. FBC, Coffeeville, Yalobusha
60. Main Street, Lebanon Assn.
61. FBC, Leland, Washington Assn.
62. Oak Forest, Hinds-Madison
63. East Fork, Mississippi Assn.
64. FBC, Itta Bena, Leflore Assn.
65. FBC, Fulton, Itawamba Assn.
66. Concord, Rankin Assn.
67. Alta Woods, Hinds-Madison
68. FBC, Calhoun City, Calhoun
69. Fellowship, Lauderdale Assn.
70. FBC, Leakesville, Greene Assn.
71. Woodland Hills, Hinds-Mad.
72. FBC, Natchez, Adams Assn.
73. FBC, Columbus, Lowndes Assn.
74. Crowder, Quitman Assn.
75. FBC, Greenwood, Leflore Assn.
76. FBC, Hattiesburg, Lebanon
77. FBC, Pascagoula, Jackson Assn.
78. Unity, Pearl River Assn.
79. FBC, Taylorsville, Smith Assn.
80. Oakland, Alcorn Assn.
81. Union, Clarke Assn.
82. North Winona, Montgomery
83. Harmony, Winston Assn.
84. Temple Petal, Lebanon Assn.
85. FBC, Brookhaven, Lincoln Assn.
86. FBC, Florence, Rankin Assn.
87. Morgantown, Adams Assn.
88. Ridgecrest, Hinds-Mad. Assn.
89. Williamsburg, Attala Assn.
90. Tate Street, Alcorn Assn.
91. Pearson, Rankin Assn.
92. Ephesus, Scott Assn.
93. Midway, Lauderdale Assn.
94. Central, Pike Assn.
95. Morgan Chapel, Okfubeha Assn.
96. FBC, Poplarville, Pearl River
97. FBC, Morton, Scott Assn.
98. Crestview, Lebanon Assn.
99. New Bethel, Dennis.
100. FBC, Purvis, Lamar Assn.
101. Calvary, Clay Assn.
102. Hathorn, Jeff Davis Assn.
103. Mathiston, Webster Assn.
104. Banner, Calhoun Assn.
105. FBC, Long Beach, Gulf Coast

## Names in the News

Mrs. Lyla Miller has received a pin for 21 years of perfect attendance in Sunday School at the Pearson Baptist Church in Pearl. She has been director of Children First Grade Class for all of these years. Emerson Tedder is pastor and Bennie McBride is minister of education.

Carolyn Chaffin, a resident of the Farrow Manor campus of The Baptist Children's Village, has been selected for inclusion in the 18th annual edition of Who's Who Among American High School Students. This is in recognition of her achievements as a student at Independence High School, Independence, Miss., where she is a junior and a member of the Beta Club. She is a member of Mt. Zion Baptist Church, where she is active in the youth program.

Fawzy Shorosh, evangelist who was born in Nazareth, Israel, and who conducts revivals, youth rallies, Men's Day meetings, etc., has moved to Waynesboro, Miss. He is married to the former Denita Martin of Hattiesburg, Miss. Their new address is Rt. 1, Box 281-A, Waynesboro, Miss. 39367. Shorosh, a graduate of Clarke College and Mobile College, was converted to Christianity during the Arab-Israeli Six-Day War. In 1977 he was ordained to the ministry of evangelism by the Providence Baptist Church, Opelika, Ala.

Gene Hendrix, minister of education at First Baptist, Clinton, has received the Doctor of Education degree in higher education from the University of Mississippi. His dissertation topic was "The Role of the Education Commission of the Mississippi Baptist Convention in the Coordination of Baptist Higher Education in Mississippi."

Dwight R. Massengill, pastor of Powhatan Baptist Church, Powhatan Point, Ohio, has been nominated by the U.S. Jaycees as one of the Outstanding Young Men of America for 1981. Massengill is a graduate of Southwestern Seminary, Fort Worth, Tex. and Blue Mountain College, Blue Mountain, Miss.

Massengill and his wife Maxine have two daughters, Vicki and Kathy. In 1972 he served as second vice president of the Mississippi Baptist Convention and later as trustee of Blue Mountain College.

Tim Searcy has been called as associate to the pastor at Gulf Gardens Church, Gulf Coast Association. His wife Brenda will serve the church as minister of music. Both are students at New Orleans Seminary and are natives of Kentucky.

Trinity Church, Clay County, has called Don Wilson as pastor.

First Church, Lexington, has called Michael O'Brien of First Baptist, Tiptonville, Tenn., as pastor.

The donor at the same time, along with a convenient envelope, expressly prepared for use in memorial giving on future occasions.

The Village is honored and humbled in being given the privilege of participating in these sensitive, and, we believe, unusually appropriate expressions of honor, memory and tribute. If you have not used our MEMORIAL FUND or if you would like to have further information about memorials at The Village, write to us!

## The cost of postage

We understand that some believe we do not have to pay postage. The Village undertakes to cooperate with its friends and supporters by furnishing business envelopes with our name and address and postage-free privileges already printed thereon. We are glad to offer this service which we expect to continue. However, we believe friends of our children would like to be reminded that it costs us 24-cents to redeem each such envelope from the post office 4-cents more than the cost of a stamp. Perhaps many of you would like to consider putting a stamp on these envelopes. Some of you might wish to request that we eliminate sending receipts for your gifts altogether. Our postage and printing costs are very excessive. A stamp on the envelope you use in writing us or sending a gift would help.

106. Trinity, Clay Assn.

107. Calvary, Noxubee Assn.

108. Macedonia, Lincoln Assn.

109. Beulah Memorial, Hinds-Mad.

110. Broadmoor, Hinds-Madison

For the boys and girls who depend on us, we thank Mississippi Baptists, upon whom we depend. We claim considerable pride in saying that you "own and operate us." Our financial records continue to verify and corroborate that assertion.

Information, applications, and related papers will be furnished on request and a Village social case worker will be promptly assigned to work with the family of applicants for admission.

We require endorsing approval of a Southern Baptist church in Mississippi on each application for admission which must be signed by the parent or other individual having legal custody of the applicant/child. The Village reserves the right to require court-ordered custody in appropriate cases, together with the right to place the admitted child in any Village facility.

Complete information is available upon request. You help us. Call us when we may help you.

W. F. "Pete" Evans

Meridian

W. Kelly Pyron

Natchez

## Week of prayer theme reflects ethnic growth

BIRMINGHAM, AL.—The United States' growing ethnic diversity is reflected in this year's Week of Prayer for Home Missions theme—"The World Is Here."

During the week of prayer, which will be observed March 7-14, the spotlight will fall on Southern Baptists' witness to approximately 40 million Americans who belong to language-ethnic groups in America.

"This year's theme is especially appropriate," said William G. Tanner, president of the Home Mission Board.

"The Home Mission Board sponsors missions work with more than 70 language, ethnic, and international groups who are living in our midst."

Even so, there are still 100 ethnic groups in America that have no Southern Baptist witness.

In addition, the Home Mission Board reports that increased membership of black, Hispanic, and other minority members in Southern Baptist churches is not keeping pace with the United States' population.

The week of prayer observance will culminate in the collection of the Annie Armstrong Easter Offering for Home

Missions. The national offering goal, set by the Executive Board of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, is \$22 million.

"The Home Mission Board depends on the Annie Armstrong Easter Offering for Home Missions for approximately half the total income the agency receives each year," said Tanner.

"The entire amount received through the offering goes to the mission field to support the work of our 3,097 missionaries," he said.

"This year's offering will increase the language-ethnic potential of home missions," said Carolyn Weatherford, executive director of WMU, SBC. "World missions begins at home. The world is here."

The offering is named in honor of Annie Armstrong, first corresponding secretary of

# Bible Book Series



## The King declares himself

By Howard E. Spell, Clinton

Matthew 21:1-22

With this lesson we begin a new unit: "The Kingdom's Triumph Announced." Last October the first unit in this study of the Gospel According to Matthew began with the "Dawning of the Kingdom" and will conclude in March with the "Kingdom and the Cross."

### I. The King's entrance into Jerusalem (21:1-11)

There seems to be little doubt that Jesus came to Bethany (likely the home of Mary, Martha, and Lazarus) on Friday before the last Sabbath of his public ministry and that he spent each night there up until his arrest on the following Thursday night (cf. Matt. 21:1, 17; Luke 21:37). It is also quite likely that Jesus had made arrangements with the owner of the donkey he was to ride so that she was hitched where the two disciples found her. One wonders if the emissary was Lazarus. It was of the utmost importance that the movements of Jesus be kept somewhat secret lest events move too rapidly. Even the twelve could not be trusted to keep silent about his plans.

At some time in the history of Christianity the entrance of Jesus into Jerusalem was labelled as "The Triumphal Entrance." A study of contemporary history of the times would cast some doubt on the appropriateness of this title.

Kings did make triumphal entrances into cities, but they were victory parades and usually in the entourage were captives, slaves, and pieces of equipment won in a military conquest. Jesus did enter Jerusalem as a King, but meek and lowly riding on a beast of burden rather than on a white charger or spirited horse. The "slaves" along with him were not in physical chains; they were only bondservants of Jesus Christ bound by unseen ties to him.

The manner of his entrance had been foretold by the prophet (Zach. 9:9) and the picture was not that of a conquering general. John tells us the disciples did not understand these things at first but that after Jesus Christ was glorified, they did remember that those things had been written of him (John 12:6).

Many of those in the crowd took off their outer garments and spread them in the way while others did the same with palm branches which they had

cut from the trees. It seems apparent that most of the multitude following Jesus and others who came out of the city to meet him were followers from Galilee. They were the ones who were making his house a robbers' den. Actually we have to wait until the next day (Tuesday) to get the full impact it had on them.

Shortly after he entered the temple on Tuesday and started teaching, the chief priests (Sadducees) came to him saying: "By what authority are You doing these things, and who gave You this authority?" (21:23 NASV). They could be referring both to his having cleansed the temple and to his teaching therein. No one was supposed to teach in the temple who did not have the official sanction of the Sadducees, and they certainly had not given approval. His answer will be given in our next lesson.

There can be no mistake — the King had declared himself to Jerusalem.

### II. The denunciation of the fig tree (21:18-22)

From a study of all four gospels, it is evident that this event took place on Monday following the entrance of Jesus into Jerusalem on Sunday. Since a fig tree usually put on fruit even before the leaves were grown, the fact that this tree had leaves gave promise of fruit. Such was not the case. But if we commiserate too much with the fig tree, we miss the point of this object lesson for this was a picture of the Jewish nation. They had promised much, but had not produced fruit. On the next day Jesus would use several parables to emphasize this truth.

### III. The King Shows His Authority over the Temple (21:12-13)

Many will remember that this is actually the second cleansing of the temple (cf. John 2:13-22). Since the temple tax could not be paid in coins having the image and superscription of an earthly ruler, Jews coming from out of the country would be forced to have the money they had brought with them changed into that which was suitable. Of course a fee was charged for this service, and a profit was made on the sale of sacrificial animals. Had this practice been conducted purely for the benefit of worshippers, it is unlikely that Jesus would have driven them out and overturned the tables of the money changers, or that he would have been as caustic as he was when he said to them, "It is written, 'My house shall be called a house of prayer,' but you are making it a robbers' den" (21:13 NASV).

Naturally the Sadducees, who controlled the temple and services therein, would try to justify their practice by saying it all went toward perpetuating worship. This is not to say that all the priests were rascals, but when any system makes graft easy, there will be those who take advantage of the opportunity. That does not apply to the first century only, as a look at graft in public office today will testify.

We must not overlook the key idea in all of this. The control of the temple by the Sadducees was an accepted fact, but Jesus had told them they were making his house a robbers' den. Actually we have to wait until the next day (Tuesday) to get the full impact it had on them.

WMU Director Lurline Pryor asked recently formed BYW and Baptist Men organizations to assist in promoting the emphasis. By the time Foreign Mission Week was in full swing, every mission organization was actively involved in the effort.

Royal Ambassador leaders, Ronald Overstreet and Donny Richards, and the RA boys had developed a plan to take a 25-mile bike hike to earn a patch in their RA program. However, the boys also promoted their ride as a "bike-a-thon" to raise money for the Lottie Moon Christmas Offering. After receiving pledges totaling over \$490.00, nine boys completed the bike trip and presented the money to the special offering.

The BYW organization constructed a large replica of a page from a hymn-

## Devotional

### Symbol of remembrance

By Jerry W. Mixon, pastor, Goss Church

Suppose you are about to take a trip. You will be gone a long time. You do not wish to be forgotten so you try to select an important event in your life and call your family to remember you by this. Jesus faced this problem. He knew that soon his physical presence on earth would be over. He wanted all of his followers to remember him. Perhaps he thought of the great sermon he preached on the mountain.

There are many different events, words, and deeds that Jesus could have pointed his disciples to as a token of remembrance. However, he did not choose these. It was not his birth, no miracle, no outstanding award but he called us to remember his death.

His disciples had been instructed to prepare a place for the supper. When Jesus came and sat with them at the table he took the bread and broke it saying, "This is my body which is given for you." Then holding the cup he said, "This is the new testament in my blood which is shed for you."

We must notice the important words—"THIS DO IN REMEMBRANCE OF ME!" (Luke 22:19) Jesus calls us to remember him not by his birthday, but by his death. Jesus didn't wish that we remember him in a cradle but on a cross.

*The symbols of remembrance are:*

*not the angels but the mob*

*not the manger but the mountain*

*not the child but the Christ*

*not the cradle but the cross*

*not peace but suffering*

*The symbols of remembrance are not the Christmas tree*

*the gifts*

*the lights*

*BUT they are the broken bread*

*AND the warm red wine.*

*This is how to remember me!*

*THE CROSS.*

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